

HERBE.
a sovereign rem-
edy, colds, coughs,
diseases of the
lungs, &c.
every thing lead-
ing to convalescence
those who may be
troubled with
the highly val-
uable syrup; and
a delicate state of
the body.

The proprietors
are fully aware that
medicines offered ex-
clusively to the public, and that
impositions are, and
will be inclined to
such a trial, if
not fully satisfied that
they are safe.

To be put up in
and can be had
paid, either to
the LABOR STORE,
four doors below
the Liberator, at her resi-
tance, two doors below

Philadelphia.
THE BALM OF
Sensitiveness, summer
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paid, directed to
Philadelphia.

NDALL,
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School will be
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writing, Arithmetic,
History, Geography,
Chemistry, Painting,
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French language,
board, washing
one half paid
will be furnished

the School, re-
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men, Rev. Peter
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Rev. C. Cornish,
Mr. Hayborn,
Forten, Mr. J.
a.; Rev. S. J.
Beman, Mid-
Arnold Buffum,
Providence, Feb. 25, 1833.

ODS STORE
Fourth Street,
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Laps, &c. &c.
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HOUSE.
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Feb. 21, 1833.

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EN'S BOOTS
Dec. 1832.

THE LIBERATOR.
[For the Liberator.]

MR. GURLEY'S LETTER TO MR. IBERTSON.

In the New-York Observer of April 20, is a long letter from Mr. Gurley, Secretary of the Company which transports American citizens to the slave drivers' Botany Bay, addressed to Mr. Ibertyson, of Sheffield, England; which, from its official authority and imposing character, claims notice. It will, no doubt, travel the circuit of the slave-coadjutor publications; and as it is full of the habitual deceptions and artifices, which all the adherents of Slavery ever unfold; an exposure of its misrepresentations and pernicious errors, is demanded equally by truth, justice and philanthropy. A volume might be written upon this letter; our object is chiefly to display its inveterate contradiction to sound morals and the claims of Christianity.

* This sentiment is Dr. Edwards'. It is not held by the editor of the Liberator.



THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 19.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, MAY 11, 1833.

Mr. Gurley virtually distorts the sentiments of renowned authors upon other subjects, and then claims those writers as partisans. The Edinburgh Review, which always has been the uncompromising advocate of immediate and universal emancipation, is transformed by Mr. Gurley into an upholder of slavery; and Jonathan Edwards, who maintained that 'a slave may justifiably kill his kidnapper and every other oppressor, if he can obtain his freedom by no other means';* through Mr. Gurley's jesuitical legerdemain, is metamorphosed into friend of man stealing. This is a correct specimen of the deceitfulness and perversions which the advocates of *gradual cessation from felony* ever display.

Mr. Gurley's code of immorality is too scandalous to be tolerated. He says—'The question is not in regard to the principle or law of duty binding upon our citizens.' Admit this doctrine in reference to crime, and what follows? A *horse thief* has an equal right to exemption from 'the law of duty,' as a *man thief*; and thus to justify *man stealers*, Mr. Gurley abrogates all moral obligation.

Mr. Gurley's '*matters of fact*' are just as true as his moral system is defensible. Listen!! 'The first fact,' says Mr. Gurley; 'some circumstances beyond the control of the christian community, and of the American people, for which they are not responsible, operate, &c. Ergo—the God of Justice, and Jesus the Prince of Philanthropists, are the authors and promoters of American slavery! This is the blasphemy publicly asserted by a Christian Minister!'

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The *gross deception* in this paragraph, expressly to blind the eyes of Mr. Ibertyson and the public to the true character of slavery, would disgrace Tertullus himself. Mr. Gurley knows the meaning of the word Tertullus!

He declares in fact that slavery is a '*temporary relation*'; what then is permanent? Slavery is a *temporary relation*! The slaveholder kidnapped the mother, claimed the child in her womb, stole it as soon as it entered the world, reared it for gain, worked, tortured, starved and robbed him until he was worn out and died with toil, wounds, and anguish, or until he was trafficked to another man thief!

This Mr. Gurley calls a *temporary relation*, and affirms that this incessant wickedness is christian innocence. Gulliver and Munchausen are grave truth-tellers contrasted with this impudent mendacity.

Mr. Gurley's second fact. 'Nothing can be safely and peacefully done for the direct and immediate abolition of slavery, but with the consent of the masters.' 'Mark you!' as Mr. Danforth says. *Masters!* what a smooth deceitful name; for the scriptures denominate them *oppressors* and *men stealers*. If we wait until the slaveholders *voluntarily* abandon their iniquity, we shall stop till the day of judgment. Wait till legalized pirates desist from robbery!

The third fact. 'No general effort can be made for the benefit of any portion of our colored population, except such as in its direct action shall be confined exclusively to the free.' This is true in reference to the slaveholders only; and therefore we sincerely pray that God will supply their lack of duty!

Mr. Gurley's fourth fact. 'A general effort for the benefit of the free, if connected with their colonization, will exert a far more powerful influence,' &c. This is a *false fact!* for the free colored people refuse to be transported to Mr. Gurley's Botany Bay in Africa.

Mr. Gurley next repeats this nefarious doctrine. 'The question is not whether slavery is a violation of the principles of christian duty, and ought therefore to be immediately abolished.' On the contrary, we affirm that is the whole question. Mr. Gurley 'fearlessly avows, the relation of master to slave is not necessarily, and in thousands of instances is not actually, a violation of christian duty.' And we fearlessly avow, that every slave master in every instance, necessarily and actually is a man stealer, who can make no more just pretensions to be a Christian, than Satan—and we go farther, and 'fearlessly avow the opinion,' that Mr. Gurley, by his own shameless confession, is visibly branded in the forehead with the guilt and denunciation written in Psalm 50: 17, 18. 'When thou sawest a thief, then thou consentedst with him—thou givest thy mouth to evil, and thy tongue frameth deceit.' A slave driver not violating christian duty! what next? Mr. Gurley's notions of christian duty must have been obtained from the code of reciprocity which governs the Arabian freebooters; as no one of his opinions is sanctioned by the sacred oracles. We recommend him to cast off the title of preacher.

4. Mr. Gurley subjoins—'The colored people can neither be prosperous, useful nor happy in this country. We ought not to inform the slaves of their wrongs, degradation and misery—and we ought not to thunder forth denunciations against slavery as a flagrant crime, not to be tolerated for a moment, but to be destroyed.' If there is one particle of truth or Christianity in these opinions, then

we do not comprehend the meaning of those terms. It is the duty of all Ministers of the Gospel to proclaim the rights of conscience and freedom to the slave; and also to 'enforce moral obligations' upon the slaveholders, that they give to the colored citizens that which is just and equal. The fact however is this; upon the subject of slavery there is no truth at all proclaimed, for as Mr. Gurley for once correctly remarks, 'they are not prepared to receive it.' If a preacher would promulgue 'deliverance to the captive' in the Southern States, he would be murdered upon the spot; and if he would 'enforce moral obligations' upon the slave drivers, he would be martyred for his master's cause, 'the truth as it is in Jesus.'

The only way to produce the abolition of slavery in this country, is to thunder forth denunciations against it, as a flagrant crime, universally, against God and man, not to be tolerated under any modifications for a moment, but to be destroyed at a blow.' It is of no importance what 'hostility' men stealers feel at the exposure of their crimes; what 'terrible elements of passion' kidnappers may 'work into fury'—truth is identical, and anti-slavery men will hold their grand doctrine, that slavery must be abolished in this republic without delay. If the men-stealers will not abandon their piracy, God will force them to be just, or extirpate them, as the ancient Canaanites disappeared, when the iniquity of the Amorites was full.

France already has liberated every slave in all her West India Islands; in the British Colonies, slavery will be virtually abolished before the expiration of seven years more, as it is to extinguish sunlight or stop the flowing of the tide.

Mr. Gurley may continue to write deceitful and ungodly letters; but his calumnies, his justification of the slave drivers, his apologies for 'the highest kind of theft,' and his opposition to the progressive influence of truth, all are in vain. He merely disgraces himself, renders slavery more odious, and aids the cause of freedom and justice.

Mr. Garrison will be in England nearly as soon as his letter, and in company with James Montgomery, he will explain to Mr. Ibertyson the true character of American kidnapping, and the arch craftiness of the slave drivers and their agents, who so strenuously resist every practicable effort to meliorate the condition of the colored people, and who are striving to rivet the fetters and chains of American slavery in adamantine, so that it may be perpetuated until the last trump shall sound and awake the dead.

ONESIMUS.

[For the Liberator.]

ABSTRACT ENEMIES TO SLAVERY.

Among the delusions which are continually propagated before the public, no one is more common and more glibly received than the declaration, that the slaveholders themselves lament the evil of slavery, and are willing to unite in any measures which shall destroy it.

How men, who are otherwise rational, and discerning, can be imposed upon by this palpable contradiction, is astonishing. Two notorious facts verify that all this pretended attachment to the rights of man, and all this solicitude to abolish slavery, exist only in the abstract. Let us take a familiar illustration of the subject.

We suppose a preacher living in Winchester, Virginia, who holds some eight or ten slaves; and he tells us with much apparent grimace respecting the evil of slavery. He professes to long for the day when 'the oppressed shall go free, and every yoke shall be broken.' But he adds, that under existing circumstances, the condition of the colored people cannot be meliorated; that the laws of the Southern States are against emancipation;

and that conscientious Christians like himself!! deem it a higher duty to keep them in their families, than to permit them to go into the hands of others who would not use them so well. You ask the slaveholding preacher, 'do you teach the colored people to read the Scriptures? do you instruct them the way to escape from the wrath to come? are you employed in qualifying them for usefulness here, and for the heaven of light and sanctity?' From the preacher you learn in reply—'The laws will not permit colored people to receive any instruction; that to teach

them evangelical truth makes them estimate their natural rights more highly, and that learning and religious knowledge render men unfit for being willing abject 'machinery,' and that those who enjoy the liberty with which Christ makes his people free, are not fond of being entangled again in the yoke of bondage.'

There is a repulsive wickedness about this development of domestic Slavery, in the houses of ministers of the gospel, which frets you—and you therefore offer to propound a certain compendious, unexpressive, and efficacious mode to deliver him from the evil and curse which he professes so pathetically to bewail. He appears to grasp the proffer with avidity, and tells you that he shall be unspeakably happy to hear any sure methods suggested by which the christians (!) especially can be enabled to give up their lamented connection with slavery. You think from the hypocritical exterior of the gnat-straining and camel-swallowing Rabbi, that you have found a great prize; and you therefore inquire—'How many slaves have you?' He replies—'Three men, two women, three girls and four boys, all belonging to the same family.' You again ask—'How far is it hence to the Pennsylvania line?' He will answer—'About 30 miles.' 'Very well'—you rejoin—'just write a legal record of their manumission, conduct them to the first village of Pennsylvania, give them a trifling to maintain them until they can find employ; and, as far as you are concerned, slavery would be at an end.' If the preacher did not order you out of his house, it would be only from fear of public disgrace.

The question of slavery at present involves the whole business is nobody's; and so, because the whole horde of men stealers will not desist from their knavery, individuals continue to enlarge their kidnapping. The entire company are piratical robbers, but the individual man thieves are Christians and honest men.' This is opposing slavery in the abstract. Slaveholders are outrageous deceivers. If they wish to abolish slavery, let every man release his own captives. If nominal Christians were not shameless hypocrites, they would not wait for the abrogation of iniquitous laws by which no man is bound, for they are null and void from the beginning, being contrary to the Declaration of Independence, the Bills of Rights and the gospel of Christ. If christian professors were sincere, as one man they would simultaneously agree at once to liberate all their slaves, or what is tantamount, they would render it impossible any more for them to be bartered, gambled, scourged, starved, tortured, sold and retained as property. Until the slaveholders discard their deceptive metaphysical abstracts, and substitute the plain straightforward practical reciprocities of common honesty, they will be considered by all intelligent citizens as not less unprincipled in mind, and impudent in heart, than they are daring and atrocious as open workers of iniquity.

But there is a second mode by which the kidnappers demonstrate their hatred to slavery in the abstract, which is still more edifying and convincing; and this shall also be delineated from real life. A preacher in Richmond, Virginia, buys a girl, probably by the pound weight at the scales, in the human living flesh market. The young woman, under the influence of that desire for freedom, which it would indelibly disgrace the United States for any of its inhabitants not to feel, and disgusted with the prison house in which she is fettered, contrives to escape from her task master.

That young woman fled from the preacher's house of bondage to Pennsylvania, and there might have remained in quietude and comfort, and usefulness. The Richmond preaching man stealer was a furious enemy to slaveholding 'in the abstract'—can sputter volumes of high sounding eloquence about liberty for the Greeks, and weep showers of crocodile tears for Polish thraldom; and is an enthusiastic defender of the rights of man 'in the abstract,' and of his own despotism in reality. Watch his proceedings. He offered a large reward for the apprehension and recovery of his 'Negro Wench!' There is a large scattered gang of white and black kidnappers extending their secret operations from Philadelphia to Washington, whose sole employ it is to discover the slaves who have emancipated themselves, and to destroy all the proofs of

freedom which others may possess, that they may be cast again into slavery. Through the manœuvres of those land pirates, the young woman was discovered at West Chester, Pennsylvania. The man stealing preacher, who vociferates most magniloquently against slavery 'in the abstract,' as soon as the girl was identified, took a journey from Richmond to that village, nearly 300 miles, leaves his preaching and his other ministerial duties, claims the girl as his property, demands from the citizens of West Chester a large sum as a bonus for giving up the stolen human being, and because they would not give him the extent of his iniquitous claim, carries off the girl with him to Richmond; and again preaches to his fellow men stealers, to 'do justly, and love mercy' after his own edifying example!

The circumstance made a little uproar through the representation of the Village Record, which paper depicted the atrocity of the case and the villainy of the preaching hypocritical man stealer in its true colors. The kidnappers who so detest slavery 'in the abstract,' then came forward and in the Richmond Telegraph *canted* away in the most ensnaring manner, respecting the evil of slavery, the price he had paid for the girl, the kindness he had shown for her, and much more rigmarole of the same quality; adding what evidently bore the brand of falsehood upon its face, 'the girl's father was desirous that the young woman should be kidnapped in West Chester, and be transferred to live and die in Richmond, *a worn out slave!*' The preaching man stealer bolted out rather too much Munchausen-like romance for our credulity.

Now is it not a gross deception for men to affirm that they are opposed to slavery, whose ideal abstractions, and whose practical exhibitions are so utterly discordant? The men at Canterbury prate most loudly respecting their good will to the colored people and their aversion to slavery; but it is all 'in the abstract,' for they have threatened Miss Crandall to burn her up in her own house! The Carolinians and Georgians are prodigious friends of liberty, but they offer a large reward to any ruffian who will murder its only consistent defenders! The slaveholders are fiery enthusiasts for freedom, but it is a *freedom for themselves to commit all crimes with impunity, and a freedom for the colored people to be slaves!* And the Colonizers are filling all the Union with their deceitfulness, chicanery and cant *against* slavery 'in the abstract,' and *for* Philanthropy 'in the abstract'; but what does it mean? Neither more nor less, than that the free colored people shall be treated as brutes here, or be shipped to Africa to starve, or perish in the *scavenging*. *Human for the slaves!* PAUL.

[For the Liberator.]

WHAT DOES THIS MEAN?

A few days since, I heard a gentleman from Hallowell, Me. relate the following facts, in the course of a conversation which was passing between him and the Rev. Dr. Edwards, of Andover. The gentleman stated, that in the course of a few years past, there was a call from the American Colonization Society upon the sympathies of the public, through one of its approved agents, for funds to transport a number of slaves to Liberia, who, it was promised, should be liberated, and transported as soon as a sufficient amount of funds could be raised to pay the expenses of their transportation. The gentleman above named wrote, I believe he said, to Mr Gurley, and inquired to know if it was a matter of certainty that the slaves mentioned would be liberated, provided a sufficient amount of money were raised to transport them; and if so, he would pledge himself to give *one hundred dollars* towards it. Mr Gurley immediately answered his letter, stating that the executive of the Colonization Society had pledged themselves to that effect. This gentleman then sent on the one hundred dollars, as he promised. But the receipt of it was not acknowledged till one year after it was received, though it was usual for the Society to publish their receipts, gifts, &c. in the African Repository as often as once a month;—that the slaves in question had never been liberated from that day to this;—that he had made application to the Board of the American Colonization Society to pay that one hundred dollars over to the Board of a certain Missionary Society, but that they had refused to do so. The gentleman appeared to be a man of piety and intelligence; and I listened with considerable pleasure, while he stated at some length the reasons why his faith was shaken in the American Colonization Society, and why he should refuse in future to afford it any further support.

S.

[For the Liberator.]

THE METHODIST CHURCH.

MR. EDITOR:—I have heretofore read your paper with intense interest, and consequently perused with deep regret, in a recent number, a most unmanly and ungenerous attack upon the Methodist denomination. The writer of the articles called 'THE FIREBRAND,' has represented the 'Methodist Conferences' as profoundly secret conclaves. He goes on to say that 'neither the concealment of a masonic lodge, nor the impenetrable arcana of the General of the Jesuits at Rome, are one jot more unknown than the hidden mysteries of the Methodist priesthood.' Now, sir, who ever be the writer, I take the liberty to assert the above declaration to be *false and libellous*,

and distinctly call upon him either to substantiate or retract it. He must be careful how and where he hurls his firebrands, if he would benefit the cause he is advocating. The Methodist Church will, I believe, be the pioneers in this great work, and will come up to it as fast as light is flashed upon them; but they never will be goaded to it by falsehoods. I wish to suggest one thought to 'An incendiary Fanatic,' viz, that he will do much more for the cause, if he advocates the principle, without going so far out of his way to drag in the discipline of the churches of our Lord Jesus Christ.

B. K. JR.

Boston, May 8, 1833.

[From the Moral Daily Advertiser.]
MEETING OF THE PEOPLE OF COLOR IN
THE CITY OF NEW-YORK.

Agreeably to public notice, a large and respectable number of colored people assembled in the Colored Presbyterian Church, corner of William and Frankfort streets, on Tuesday evening, April 23d, 1833, for the purpose of expressing their sentiments relative to the mission of Wm. LLOYD GARRISON, Esq. to England. Mr. Thomas L. Jennings was called to the chair, assisted by Wm. P. Johnson; and James Fraser was appointed Secretary. After an appropriate prayer, by the Rev. Samuel E. Cornish, the object of the meeting was stated by the chairman, and Messrs. Voglesang and Sipkins.

The committee appointed, to prepare suitable resolutions, submitted the following:—

WHEREAS public notice has been given of the intended mission of Wm. Lloyd Garrison, Esq. to England, at the request and under the auspices of the New-England Anti-Slavery Society, whose objects are the immediate liberation of the slaves, and the moral and intellectual improvement of the free people of color in these United States; and whose principles and practices, as far as they are known, challenge the admiration and respect of the colored people: we deem it proper to announce, that the objects of said mission receive our decided approbation, viz:—For the purpose of clearly exhibiting to the people of Great Britain, the real condition of the colored people in the United States of America—to counteract the insidious and false representations of Mr. Elliott Cresson, agent of the American Colonization Society, respecting the desire of the people of color to emigrate to Liberia—and, also, to solicit aid from British philanthropists, for the establishment of a Manual Labor School for the Education of Colored Youth; and for such other purposes as may best comport with the interests of the colored population of the United States. And as it becomes the bounden duty of us, the free people of color of the city of New-York, publicly to express our sentiments relative thereto:—

Resolved—That we highly approve of the mission of Mr. Garrison to England, who from his very extensive knowledge of our companion the best informed men of color in most of the States, with whose sentiments he is acquainted, render him eminently qualified truly to represent them.

Resolved—That we most heartily concur in the appointment of Mr. Garrison, to counteract the insidious and false representations of Mr. Elliott Cresson; that we solemnly declare it to be our firm belief, that the Colonization Society has been the leading cause of many of the oppressions of the colored people, in various States, since its organization; that it has not for its object even remotely, the abolition of slavery; and that, as Mr. Garrison in his 'Thoughts on Colonization,' has evinced such a thorough knowledge, and has exhibited such a frightful picture of the whole scheme as would have covered its advocates with shame, if they were alive to shame—and that his uniformity in opposition to any thing but immediate emancipation, is a sufficient guarantee of the manner in which he will acquitted himself in that part of his mission.

Resolved—That the establishment of schools for the education of colored youth, receives our unqualified approbation, and will receive our undivided support. As it is reason that distinguished man from the brute creation; it is evident, that in proportion as reason is cultivated and improved, the distance is increased between man and the brute, or between cultivated and uncultivated man.

The want of education among us is so manifest, on the most cursory review, as to induce us most heartily to join in any proposed feasible plan for obtaining it. And it is hoped that the call on the British public for their kind offices, in this regard, may equal the most sanguine expectations of the friends of the improvement of the people of color in this, the land of their nativity.

Whereas the above named mission to England will be attended with considerable expense—

Resolved—That a collection be taken up this evening in aid thereof, and that a committee consisting of nine persons be appointed to obtain subscriptions from those that may feel disposed to assist in this highly important business.

Resolved—That the daily papers, friendly to the improvement and cause of the colored people, be furnished with a copy of those proceedings by the Secretary, with a request that they be published.

Several persons addressed the meeting, in an animated and spirited manner.

ADDRESS.

MR. CHAIRMAN:—

The period has very nearly arrived, when for a while a separation is to take place between us and our highly valued and beloved friend, Wm. Lloyd Garrison, than whose there is not perhaps a name more dear to the free colored people of the United States. He has become exceedingly dear to us by the firm and manly stand he has taken in the vindication of the natural rights of the man of color,

viz, liberty, equality and the pursuit of happiness in the land of his nativity. May the prosperity and the happiness he wishes to mankind attend him in his journey to Europe and through life. The struggle of parting is in a great measure mitigated from the consid-

eration of the importance of his mission to our welfare.

Providence seems frugal in her behest of qualifications requisite to perform very important objects, and perhaps in none more than that of inclination. But in the present case, the greatest inclination without an extensive knowledge of the subject, would but defeat the purpose.

In the person of Mr. Garrison all these ends will be completely answered. The able advocate and fearless champion of the rights of colored men in the columns of the *Liberator*, is called imperiously to the important advocacy of our rights and the exposition of our wrongs before a people who have a deep sympathy for the sufferings of the descendants of Africans, and whose ear has been monstrously abused by the false and absurd representations of Mr. Elliott Cresson, that the colored people of the United States were anxious to leave the land of their nativity, to emigrate to the pestilential Colony of Liberia.

These detestable misrepresentations of our national wishes, induces very many of the benevolent of that country, who sincerely desired to do something for the amelioration of our condition, to contribute to that curse to the cause of emancipation, 'The Colonization Society,' several thousand dollars. Notwithstanding this abuse of their best feelings to a perverted object, there remains a reasonable hope that our cause will receive succor, when requested with the eloquence of Garrison, supported as he will be by the testimonials of many of the most respectable philanthropists of this country, who are well known in the country to which he is going.

His credentials from the New-England Anti-Slavery Society, whose principles of justice and equality of man are known as widely as their Constitution has been read, and at whose instance the mission is undertaken, and the various resolutions passed at public meetings of the most intelligent and respectable colored people of a number of places, approbatory of the same, will give to Mr. Garrison an opportunity for usefulness that it would be difficult for any other to have attained.

Mr. Chairman, when such unqualified praise is bestowed upon an individual as is contained in the resolutions that have been submitted to the consideration of this meeting, and in the preliminary to this address, and all the circumstances that elicit the panegyric are concealed or unknown to the hearers, the rational mind inquisitively inquires, what are his merits, that he receives such applause—and that rational interrogatory I shall take pleasure partly to answer.

The hastiness with which I have been compelled to arrange these thoughts, precludes the possibility of categorically replying, but shall content myself with shewing some of the causes of our high respect for this individual. First, when our highly esteemed friend and advocate, Benjamin Lundy, editor of the 'Genius of Universal Emancipation,' stood, almost singly, the public advocate of the rights of colored men, Mr. Garrison approached and *gallantly* defended the cause of the oppressed.

The persecutions and privations he suffered for the manly defence of our cause, sufficiently attests his sincerity in the enterprise. From that period he has been identified with the most active philanthropists of our country.

Mr. Lundy, who will long be held in grateful remembrance by the colored people of these States, may have given to Mr. Garrison the impetus; but he soon found the 'District of Columbia' too circumscribed for his expansive philanthropy to exercise itself in; and to avoid the hazard of unjust laws, he removed, something over three years ago, to Massachusetts, and published the Prospectus of the *Liberator*. With what ability and success that invaluable paper has been conducted, many of us are partly capable of appreciating. My friends—I hope you will not suspect me of depreciating your judgments, when I say you are but partially able to comprehend the benefits derived from that publication: the truth of a part of the assertion it is my purpose to shew presently.

How great was our joy when Mr. Lundy announced that he had received an able and efficient coadjutor in the person of Mr. Garrison; and how much greater ought to have been our joy when they separated, could we have foreseen the immense benefit to be derived from it. The daring genius of liberty that animated the bosom of Mr. Garrison could not be contented in the suffocating regions of slavery and misrule; but, flying to its native element of freedom, safely indulging in its extensive range, in applauding what was right, and in censuring what was wrong, has gone far towards capacitating the public mind to examine candidly the relation between right and wrong, as applied to people of color and to the rest of mankind. This is one very important point gained, and to the powerful pen of Mr. Garrison it is to be attributed:—and it is to be considered among the causes that have given him a deep claim to the affections of all who feel interested in our improvement.

Perhaps we cannot cite a stronger evidence of the beneficial effects calculated to be produced in our favor by the extensive circulation of 'The Liberator,' than the rancorous malignity with which the author is assailed and the work criticised by those hostile not only to our improvement, but to our very being as freemen in this country.

There is one other and a very important point of view in which Mr. Garrison is to be regarded, and in that I shall establish the assertion that we but partially know the blessings in train that that paper has generated. It was to the very able and masterly manner in which the *Liberator* was conducted, appealing to the reasons, the passions, the feelings and the interests of the people, that the New-England Anti-Slavery Society owes its origin.

In Massachusetts, and in various other States, there were many individual philanthropists who sincerely sought to put down oppression, but, individually, they could do but little—and having no paper devoted principally to that object, there seemed no means of acting in concert.

'The Liberator' supplied that channel of communication between these separated individuals, and we presently see them concentrated in a body, whose increasing numbers

promise extensive benefit to the children of society and community; the members of this Society pledge themselves to abstain entirely from its use, except as a medicine, and that they will not furnish it as an article of entertainment for their friends, or for those in their employ.

ART. 3d. Any person may become a member of this Society by subscribing to this constitution.

ART. 4th. The officers of this Society shall consist of a President, two Vice Presidents, a Treasurer and Secretary, and five Directors, who shall be chosen annually by a majority of the members present.

ART. 5th. The Directors shall have power to expel members who transgress the rules of this constitution, and shall open a correspondence with similar societies, and devise and execute such measures as shall promote the cause of temperance.

ART. 6th. The Secretary shall keep a record of the names of those who join this Society, and make a report once in three months of the progress of temperance among the colored people.

ART. 7th. The Treasurer shall hold all funds belonging to this Society, and pay orders drawn on him by order of the Directors.

At the adoption of this constitution, fifty

gave in their names to abstain from the use of

ardent spirits, and the following gentlemen were chosen officers for the ensuing year:

Rev. Jehiel C. Beman, *President*; Joseph

Gilbert, Asa Jeffreys, *Vice Presidents*; Mit-

uel Strong, *Treasurer*; L. C. Beman,

Samuel Condon, Chas. Brooks, Enoch P. Free-

man, Geo. W. Jeffrey, *Directors*; Amos G.

Beman, *Secretary*.

Please to have the goodness to publish the

above in the *Liberator*.

Yours respectfully,

AMOS C. BEMAN, *Secretary*.

LADIES' DEPARTMENT.

A SHORT ADDRESS.

Read at a 'Mental Feast,' by a young lady of color.

MY RESPECTED FRIENDS—In attempting

to make a few remarks, I hope you will excuse my imperfections, and view me as an earnest well-wisher of our cause, in the glorious struggle for liberty and equality! which, in my opinion, is a sacred cause—inviting nothing less than our greatest interest. That we are persecuted, degraded and abused in a most ignominious manner, is beyond all doubt. Those who should be our friends have, in consequence of prejudice, become our inveterate enemies, and carried it so far as to attempt to drive us from this our native land. And for what? Is it because we are not good citizens? not obedient to the laws of our country; and not an industrious people, striving by all means to elevate our condition, and alleviate our brethren in bondage, from the bitter and galling yoke? No. It is because the great Jehovah has been pleased to make us of a darker hue, that we are despised and clasped with the brute creation. Have we not the same minds and faculties as the whites? Certainly, we have; and what is it that keeps us from showing our abilities? It is because we are kept in an ignorant and degraded state; it is on account of a species of proscription which is a disgrace to the annals of American history. But let them, if they wish to redeem their character, do by us what they would wish to be done by them; instead of trying to debar us from those branches of education which we so much need, make us useful in society by enlightening us in literature and knowledge. But no; they would rather keep us in total darkness than do this.

Hear the cries of the tender mother, when torn asunder from her beloved infant and husband, and sold to a cruel master, and perhaps never more to meet them on earth. Hear her crying in the agonies of despair, 'Am I not a woman and a sister?' I would ask the question, is she not? Certainly, she is. How then can we be silent in such a cause, where our voice is so much needed? Arise, my friends, and resolve to be silent no longer, and think not that because we are women, our feeble aid will be of no use. For much has been done by the aid of women; and still more may be done, in the glorious struggle for liberty and equality. It may be the means of subduing that prejudice which now exists against us. Therefore let us strive to a short space of time we may show to a prejudiced community, we are capable of doing many things far beyond their conceptions.

FEMALE INFLUENCE.

MR. EDITOR—On the 19th ult., I attended a Mental Feast, given by a society of young ladies of this title, recently formed. I believe it was the first one they have given, and I was highly gratified to witness the universal taste for literature which apparently pervaded the Society, and which, if persevered in, will give them a rank and standing equal to any institution of the kind, and will place them on an eminent worth of their zeal and the spirit of improvement, which has manifested itself among them.

At the large number had subscribed to the *Emancipator*, the meeting adjourned.

JOHN A. KING, *President*.

JOHN D. CLOSSON, *Secretary*.

[For the Liberator.]

TEMPERANCE SOCIETY.

MIDDLETOWN, April 16, 1833.

At a meeting of the colored people of the city of Middletown, Conn. in their church, on the evening of the 14th inst. to take into consideration the cause of temperance, and the propriety of forming themselves into a society on the principal of total and entire abstinence from the use of ardent spirits, the following constitution was adopted.

ARTICLE 1st. This Society shall be called the Home Temperance Society of Middletown.

ART. 2d. Believing that the use of ardent spirits is unnecessary and injurious to health, and destructive of moral principles in individ-

BOSTON,

SATURDAY, MAY 4, 1833.

LETTER FROM MR. BUFFUM.

NEW-YORK, 5th mo. 6, 1833.

MY DEAR FRIENDS:—I have been spending two weeks in this city, during which time I have seen some things that have made my heart rejoice, and others which have made me deeply mourn.

There is a strange, a death-like, a heaven-daring lethargy, generally pervading the public mind, on the subject of slavery and all its retinue of miseries and crimes. Yet there is encouragement to hope, that a better feeling, a more active principle, is springing up on this deeply interesting subject. The colored people have here a few firm and devoted friends, who are marching forward in the cause of christian philanthropy, in spite of the opposition and reviling and buffetting, which they have to encounter; having on their side the prayers of those who are ready to perish, with the approbation of their own consciences and the smiles of approving Heaven. May their number be speedily and greatly increased.

The colored people themselves, seem to be waking up as from a sleep, finding that

they have among the whites a few friends who are extending to them the hand of encouragement, in order to raise them to the rank which belongs to rational and accountable beings, and to put them in the possession and enjoyment of those privileges and rights which heaven in mercy designed for the children of men.

On the evening of the 29th ult. I addressed the colored people, and on the following evening, our friend Garrison delivered to them his farewell address. Yesterday I addressed another congregation of them, besides which I have had opportunities of offering some encouraging remarks at several of their meetings, and have addressed the congregation at Brooklyn. There are many philanthropists in our country, who, did they know what feelings of gratitude these deeply injured and persecuted people receive these tokens of regard and efforts to improve their condition, would embark with zeal in this glorious cause.

The grand point now to be aimed at, is the formation of a National Anti-Slavery Society, after which, auxiliary associations may be multiplied without difficulty. Let, then, the standard of emancipation be lifted up forthwith! Give its broad folds to the breeze, and let a rallying cry go over the land, loud as a thousand thunders. The dead shall rise—the dead hear—the blind see.

I am admonished that the pilot will leave the ship immediately—else I would fill up my page. Below are appended a few poetical lines, which have been composed in great haste.

SONNET.

Fare winds and waves I now commit
My body, subject to the will of Heaven;
Its resting place may be the watery pit—
Tis His alone to take who life has given.
But O ye elements! the deathless soul,
Impulsive, outscouring time and space,
Submit not to your mightiest control,
Nor meanly dwells in any earthly place.
Great may bleach, earth crumble, worms devour,
Beyond identify, its wond'rous frame;
Dread wills not the spiritual flower,
Nor suppresses the ethereal flame—
Tis thy dread sting, O DEATH! I dare to brave—
Thus do I take from thee the victory, O GRAVE!

I remain, in all great and good enterprises, your faithful friend and unflinching fellow laborer.

WM. LLOYD GARRISON.
On board the ship *Hibernia*.
May 2, 1833.

MR. DANFORTH'S TRIUMPH!

Our readers have not forgotten the discussion which took place in Salem, a few months ago, between Messrs. Buffum and Danforth. Mr. Danforth declared, in the Boston Recorder and various other papers, that 'the result' of the discussion was 'a decisive vote in favor of the Colonization system.' That the public may fully comprehend the modesty and truth of his statement, we shall place the resolution which was rejected at that meeting, side by side with another, which was passed at the last annual meeting of the American Colonization Society.

Look on this!
Resolved, That the aim and only object of the Society is, to remove the colored people of the United States, and to colonize in some foreign country, that portion of the people of color who are already free, or who may hereafter be made free by the influence of anti-slavery principles.

Can the reader guess which of these resolutions was rejected at Salem, and which of them was passed at Washington? If he can, it is not because they do not both declare the same thing. That in the left-hand column is the one which Mr. Danforth strenuously opposed; and the rejection of it he declared was 'a decisive vote in favor of the Colonization system!!!' That in the other column was moved by the Hon. Theodore Frelinghuysen, at the last annual meeting of the American Colonization Society, and 'decided in the affirmative UNANIMOUSLY!!!' [See 16th Rep. p. 22.]

Adieu, ARNOLD BUFFUM.

THE METHODIST CHURCH.

It will be seen that 'B. K. Jr.' denies the statement of 'Onesimus' relative to the secrecy of the Methodist Conferences. We hope the matter may be settled between them without further dispute. For ourselves, we are sorry that we admitted the statement of 'Onesimus.' The Methodists here, so far as we know, are as favorable to the Abolition cause as any other denomination. We wish not to meddle with the peculiar forms of any

church, but to secure, as far as possible, the co-operation of every christian denomination in the great cause in which we are engaged.

We understand also, that some of our Methodist friends were not pleased with the allusion in our last to the Quarterly Review. We can only say, that our remarks were meant to apply solely to the writer who attacked Mr. Garrison, and to the editors of the Review. They alone are responsible for their conduct.

FOURTH OF JULY.

The Managers of the New-England Anti-Slavery Society, thinking it desirable that the anniversary of our Independence should not be passed over without some exertion being made to aid that portion of our people who are still deprived of their liberty, recommend that throughout New-England public meetings should be held on that day, addresses delivered, and collections taken to aid the Society. The following circular will be sent to clergymen in various parts of our country. We advise laymen, especially, wherever the clergy are unwilling to take part in this great work, to exert themselves to have public meetings in their respective towns. A little exertion may produce great effects.

CIRCULAR,

ADDRESSED TO CLERGYMEN.

SIR.—We address you in pursuance of a vote of the Managers of the New-England Anti-Slavery Society, that clergymen throughout New-England should be requested to take collections in their respective parishes on the fourth day of July next, in behalf of our Society. We therefore respectfully solicit you to

CIRCULAR.

CONVENTIONAL BOARD,
Philadelphia, April, 1833.

FELLOW CITIZENS:

In conformity with a resolution of the Convention Board to me directed, I hereby give notice that the next Annual Convention of the Free People of Color, will assemble in the City of Philadelphia, on the First Monday of June next ensuing, at ten o'clock, A. M.

And for the information of all concerned, the following extract from the Regulations of the Convention is published, viz:—

'That each Society in the United States, organized by the recommendation of the Convention, be, and are hereby authorized, to send delegates, not exceeding five in number, to represent them in the Convention, to be held as aforesaid. And that, in places where it is

not practicable to form Societies at present, the people shall have the same privilege, provided that they contribute to the furthering of the objects of the Convention.'

And the Board would earnestly, but respectfully, request of their brethren throughout the Union, to form Societies in every city, town or village, wherever it may be practicable, and send their full complement of delegates to the ensuing Convention, in June.

The attention or attendance of the philanthropists of any nation, will be highly acceptable, and duly appreciated.

Respectfully,

JUNIUS C. MOREL,

Corresponding Secretary.

FOREIGN AND DOMESTIC ITEMS.

CAPE DE VERDS. A letter from Wm. G. Merrill, Esq. Consul at the Cape de Verd Islands, to Wm. B. Reynolds, Esq. Chairman of the Committee appointed in this city, for the relief of the sufferers, under date of 4th of March, gives an account of the distribution of the provisions. Mr. Merrill observes that before the arrival of these provisions hundreds of persons perished, who might have been saved, if the Governor would have permitted the sale of *Orrichita*; but this being a monopoly of the crown, he was instructed not to allow to be done on any terms. On the arrival of the Susan, twenty-five militia men and a small boat only, were furnished to Mr. Merrill to assist him in landing the cargo, while, at the same time, the government found the means of chartering a vessel to convey soldiers to Africa, and another to Lisbon with despatches. The number of deaths by famine during the last year is represented by Mr. Merrill at about 33,000; nearly two-fifths of the population.

WEST INDIA SLAVERY. Nothing decisive has yet been done in the British Parliament relative to the abolition of slavery in the West Indies.

RHODE ISLAND. The civil government of Rhode Island was organized on Wednesday last. Wm. Sprague, Jr. was elected Speaker of the House of Representatives. Eight of the ten Senators only proved to be elected. It appeared that John B. Francis had 4025 votes, Lemuel H. Arnold 3272, and four were scattering. The Secretary, Attorney General and Treasurer were unanimously re-elected. Samuel Eddy was re-elected Chief Justice, and Chas. Brayton, 2d, an associate Justice of the Supreme Judicial Court without opposition, and Job Durfee was re-elected an associate Justice in opposition to Samuel Randall.

We have heard that Gov. Floyd has presented a *Cudgel* to Mr. Calhoun, inscribed 'J. Floyd, Governor of Va. to J. C. Calhoun,' with the following striking injunction written on the side—'Nullification is the rightful remedy.'—This is the knock 'em down argument, of which the stick itself is exceedingly emblematic. We learn, too, that in Carolina medals are scattered from the multiplying mint, bearing on them the following inscription—John C. Calhoun, first President of the Southern Confederacy!!!—*Wash. Globe.*

AMERICAN LYCEUM. The third annual meeting of this institution commenced in New-York, on Friday, Wm. A. Duer, L. L. D. President of Columbia College, Chairman, and G. P. Disosway, Secretary. Thirty or forty delegates were reported by the committee appointed to receive credentials; letters were read from the Rt. Rev. Bishop McIlvaine, Hon. Wm. Jay, Gov. Southard of New-Jersey, President Church of the University of Georgia, Professor Bascom of Augusta College, Rev. T. H. Gallaudet, and other gentlemen who were unable to accept invitations to furnish essays for this annual meeting, and who expressed a warm interest in the objects of the Society. The delegates from the Massachusetts Lyceum present, were Alexander H. Everett, Prof. Chester Dewey, Edward Everett, W. C. Woodbridge, Frederick Emerson, Josiah Holbrook. The delegates from the Boston Lyceum present, were E. M. P. Wells, Geo. W. Light, B. B. Thacher.

REPRESENTATIVE ELECTION. The second trial for Representative to Congress from this district resulted, Monday, as before, in no choice. Gray had 1733 votes; Lyman 1135; Greene 75; Walker 327. The entire vote was given somewhat larger than on the first trial, but a greater number is wanting to effect a choice.

TRIAL OF THE REV. E. K. AVERY. The Supreme Court of the State of Rhode Island, assembled at Newport on Monday for the trial of the Rev. E. K. Avery. The whole Court was present. The Jury had not been empannelled. It was probable there would be some difficulty in procuring one. The trial was expected to last eight or ten days. An injunction was laid on the Reporters, not to publish minutes of the trial, until the Jury shall render a verdict.

FOURTH OF JULY. The Hon. EDWARD EVERETT has accepted an invitation to deliver an Oration at the Municipal Celebration of the approaching anniversary of Independence in the town of Worcester.

THE PRESIDENT'S VISIT. It is stated in the Journal of Commerce that the President will leave Washington on the 1st of June, will go as far as Portland, and will return to celebrate the 4th of July at Washington; wishing to avoid the bustle and parade which his presence, on that occasion, would occasion in one of the large cities.

ROBBERY. A drawer containing \$150 in money, being a portion of the proceeds of the late fair, together with many valuable papers, was removed from Dr. Howe's study in Pleasant street, during the absence of the family, on the evening or during the night of Friday the 3d inst. The drawer, robbed of its contents, was found the next day in an unoccupied cellar adjoining. A domestic has been examined before the Police Court, and discharged for want of evidence. No clue has yet been obtained to the discovery of the criminal.

THE TREASURY. A Washington correspondent of the *Munsey Telegraph* states, that since the report of the Examining Committee, circumstances have come to light, showing that the burning of the Treasury Department was the act of an incendiary, and that incendiary a clerk who had charge of a considerable sum of public monies, and who is supposed to be a defaulter. The correspondent adds: 'Capt. Eseby, (the first person who entered the building,) who was not present at the examination of the Committee, asserts, that when he burst in, the fire was falling from the attic story, where it could not have been communicated otherwise than by design. The suspected person who refused to tell where he was on the night of the fire, it appears, was at a billiard room, a short distance off, and did not make his appearance at the spot on that night.'

The amount taken at the door for admission to the Fairy spectacle at Faneuil Hall, from Tuesday to Saturday exceeded \$4000. The first day the admission was 50 cents, when 1040 dollars were taken. After that 25 cents, so that at least fourteen thousand and eighty persons who paid at the door must have visited the Hall. There were others who had tickets, and were concerned in the Fair, sufficient to make at least fifteen thousand visitors in the three days. We do not in this calculation estimate the children who were admitted at half price.—*Advocate.*

List of Letters received at the office of the Liberator, since our last paper was issued.

Joseph Cassey, Philadelphia, Pa.; Evan Lewis, do.; William H. Burleigh, Plainfield, Ct.; John Farrar, South Brookfield, N. Y.; Rev. George Bourne, New York city; Thos. Hambleton, Jennerville, Pa.; M. M. Chase, Providence, R. I.; M. Hadley, Bangor, Me.; George Bowley, Geneva, N. Y.; F. A. Hin-ton, Philadelphia, Pa.

An ADDRESS will be delivered at the Rev. Mr. Reid's meeting house, in Reading, on SUNDAY EVENING, the 12th of May next, at 7 o'clock, by Mr. AMASA WALKER, of Boston, at the request of the Anti-Slavery Society of the former place.

(F) A CONCERT of Vocal and Instrumental Music will be given at the *Masonic Hall*, in Cambridge Street, on Thursday evening, May 16th. Tickets 25 cents. To be had at Mr. Peter Howard's, Cambridge Street, and Mr. Putnam's, Broomfield Street.

THE ABOLITIONIST.

No. V. VOL. I.—For MAY.

THIS DAY published, *The Abolitionist, or Record of the New-England Anti-Slavery Society*. EDITED BY A COMMITTEE.

CONTENTS.—Quarterly Meeting of the N. England Anti-Slavery Society; Mission to England; Anti-Slavery Publications; Slavery at the Cape of Good Hope; Extracts from Mr. Snelling's Address; The South Sea Islander; Letter from Arthur Tappan, Esq.; Traffic in Human Flesh; Safety of Emancipation; Canterbury Again; The Logic of Arithmetic; Affecting Occurrence; Death of John Kenrick, Esq.; A New Ballad. May 1, 1833.

JOHN B. PERO,
NOS. 2 & 3,

(Rear of Dock Square, near the City Tavern)

HAS on hand the following articles, which he offers to sell (*wholesale*) as cheap as can be bought elsewhere, viz:—
Double distilled Lavender, Elliot's Silver Steel do., Extra Cologne, Florida Water, Honey Water, Bear's Oil, Fine Ivory do., Emerson's Razor Strips, Pomroy's do., Ward's Vegetable do., Ward's Puff, Superior French Hair Powder, Potomac, Hair Brushes, Slipper do., Clothes do., Tooth do., Shaving Boxes, Snuff do., Ward and Butcher's Razors, Rodgers and Son do., April 27, 1833.

HOUSE LOTS FOR SALE.
FOUR House Lots, pleasantly situated in the City of Providence, R. I.; fronting northerly on Jail lane or Meeting-street—between Prospect and Hope streets. Two of them measuring sixty feet on said Meeting-street—one fifty-eight feet, and one fifty feet extending back about ninety-eight feet.—Also a House Lot on Martin-street, in said Providence—fifty feet front by one hundred and thirty back—with a two story dwelling house thereon standing. Any or the whole of the above described property will be sold on favorable terms. GEORGE McCARTY. Providence, April 20, 1833.

REMOVAL.

JAMES G. BARBADOES

RESPECTFULLY informs his friends and the public generally, that he has removed from No. 56 to

NO. 25, BRATTLE STREET, where he still solicits their patronage, and is grateful for past favors.

He has now on hand, for sale, a variety of NEW AND SECOND-HAND CLOTHING AND FANCY GOODS,

viz.—Velvet and Bombazine Stocks, Linen Dickeys, Suspenders, &c. Also, a few dozen of Emerson's Razor Strips—D. Ritter's do.—Fancy Soap and Cologne, &c. & c.

Clothing cleansed and repaired in the neatest manner, cheap for cash or barter.

(F) All kinds of clothing bought and sold. March 16. tf

REMOVAL.

ROBERT WOOD gives notice to his friends and the public, that he has removed from his former residence, to

NO. 2, BELKNAP STREET, where he will be happy to accommodate genteel persons of color, with board by the day, week, or month. Every effort will be made by Mr. Wood to suit the taste and convenience of his patrons.

Patronage is respectfully solicited. Boston, May 11. 3t

MRS. E. JOHNSON

HAS opened the large and commodious house No. 150, Locust Street, Philadelphia, where she will be happy to accommodate Ladies and Gentlemen of color with board. (F) Her house is in a very healthy and pleasant part of the city, between Tenth and Eleventh Streets.

Philadelphia, May 3. 3m

WILBERFORCE HOUSE.

FRANCIS WILES respectfully informs his friends and the public generally, that his House, No. 152, Church-street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

(F) Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible.

NEW-YORK, Feb. 21, 1833.

LITERARY.

The following lines are from the pen of an esteemed friend, who has suffered much persecution.

[For the Liberator.]
NEW-HAMPSHIRE.

THE COUNTRY THAT WAS MY COUNTRY.
Are there not hearts rememb'ring him,
Who once was one of them,
And joyed to think that he still dwelt
Upon his parent stem?

I hope there are—though, in my soul,
A withered, fallen leaf,—
Blown far away, by time and chance,
To perish on the deep;

A deep more strange, and fraught with wreck,
Than watery waves can show;

A depth of thought and sense of wrong
Which never cease to flow;

Nor here—not there:
For other worlds will show the self same wreck;
A generous spirit, wronged and torn,
Will ne'er return to rest.

The peace, be still! may still the sea,
And calm the guilty breast,
But ardent souls, when once betrayed,
Will ever seek unrest;

They seek it, as all nature seeks
Its own peculiar kind;

The rolling sea, the driving winds,

Fit emblems of the mind.

WASHINGTON CITY, Feb. 26, 1833.

ODE TO MAY.

HAIL! loveliest of thy sister train
Of months that dance around our sphere;

Thy sweet return I greet again,
And welcome thee with heart sincere:

With jocund voice thy praise I sing,
Fairest of months, and Queen of Spring!

The fields beneath the sky serene,
New coats of loveliest verdure wear;

Late russet hills are clad in green,
The groves with foliage thick appear,

And flowers of various hues adorn
The vales, and blossoms deck the thorn.

The gardens, like a blooming bride
Just ready for the bridegroom's arms,

Stand decked in all their flowery pride,
In all the lovely Flora's charms,

And to th' enraptured eye convey
The captivating power of May.

The feathered songsters of the grove,
In notes melodious loudly sing,

And fill with harmony and love

The blooming bosom of the Spring;

While buzzing insects join the lay,

And welcome the return of May.

The num'rous herds in merry mood
Now gambol o'er the flow'ry plain,

Now clip with joy the balmy food,

And triumph in thy pleasing reign:

Reptiles, too, feel themselves grow strong,
And gamesome creep the earth along.

Nor idle are the finny brood;

They swim with joy the liquid way,

And as they glide along the flood,

Grow y'rous from the beams of May!

They sport upon the cascade's side,

Then dance adown its foaming tide.

Lo! all creation smiles around,

Enamored of thy gentle sway;

Hills, valleys, flocks and birds resound

Thy charms—O'er blooming May!

And the high praise of God benign,

Who gave thy sun serene to shine.

Thus, while the various creatures pay

The grateful tribute of their love,

Let mortals join the heavenly lay;

The whole angelic host above

Will listen to the song divine,

And, pleased, in the grand chorus join.

O Power Divine! new sting my lyre,

Infuse into my soul thy grace,

Fill me with that seraphic fire

Which burns in them who see thy face;

The fire of love, which shall survive

The wreck of worlds, and ever live.

Then of Jehovah's power I'll sing,

Who spreads abroad the wintry skies,

Causes the blooming sweets of Spring

And Summer's rip'n grain to rise,

And gives to Autumn all his store,

And life to me, who now adore.

THE EAGLE.

Beneath the cliff our vessel lay,
And when the morning gun

First echoed round the little bay,

It started from its eyry grey

An eagle of the sun.

One moment on the group below,

The monarch of the sky

Looked fiercely down, as threatening woe;

Then bent on pinions broad and slow,

His stately course on high.

Right heavenward, in direct advance,

His noble form he reared;

Still lessening on our upward glance,

Till, lost amid the wide expanse,

At length he disappeared.

'T is thus, when waked in mate surprise

From life's delusive dreams,

The ransomed soul its pinion plies,

To bask amidst its native skies,

In truth's unclouded beams.

One downward glance is all it deigns,

Then heavenward wings its way;

Leaves far behind the toils and pains

Of earth, and, lost in transport, gains

The realms of endless day.

A BLUSH.

Ob, what is a Blush? Is the flush of the cheek

Which arrays it in crimson all o'er?

Does the flow of the blood or of passion bespeak

Why the cheek is less pale than before?

'T is the soul's peerless virtue that gleams on the sky

Of a maiden's fair beautiful face—

'T is Purity's color—it is chastity's dye—

'T is woman's veil—ornament—grace.

WEEPING.

Oh! if your tears are given to care,

If real woe disturbs your peace,

Come to my bosom, weeping fair!

And I will bid your weeping cease.

But if with Fancy's visioned fears,

With dreams of wo your bosom thrill;

You look so lovely in your tears,

That I must bid you drop them still.

MISCELLANEOUS.

HUNTING EXPLOITS.

Putnam's well known adventure in the wolf's den, has suggested a record of the following which appeared in the last number of Western Monthly Magazine.—N. Y. paper.

Many years ago, a Frenchman, with his son, was hunting in a part of Missouri distant about forty miles from St. Louis. Having wounded a large bear, the animal took refuge in a cave, the aperture leading into which was so small as hardly to admit its passage. The hunter leaving his son without, instantly prepared to follow, and with some difficulty drew his body through the narrow entrance. Having reached the interior of the cave, he discharged his piece with so true an aim as to inflict a mortal wound on the bear. The latter rushed forward, and passing the man attempted to escape from the cave, but on reaching the narrowest passage through which it had entered with some difficulty, the strength of the animal failed, and it expired. The entrance to the cave was now completely closed by the carcass of the animal. The boy on the outside heard his father scream for assistance, and attempted to drag out the bear, but found his strength insufficient. After many unavailing efforts, he became very much terrified, and mounted his father's horse with the determination of seeking assistance.

There was no road through the wilderness, but the sagacious horse, taking the direction to St. Louis, carried the alarmed youth to that place, where a party was soon raised and despatched to the relief of the hunter. But they searched in vain for the place of his captivity. From some cause not now recollectable, the trace of the horse was obliterated, and the boy in his agitation had so far forgotten the landmarks as to be unable to lead them to the spot. They returned after a weary and unsuccessful search; he was heard of no more, and no doubt remained of his having perished miserably in the cave. Some years afterwards, the aperture of the cavern was discovered, in a part so hidden and so difficult of access as to have escaped the notice of those who had passed near it. Near the mouth was found the skeleton of the bear, and within the cave that of the Frenchman, with his gun and equipments, all apparently in the same condition as when he died. That he should have perished with hunger, from the mere inability to effect his escape by removing the body of the bear, seems improbable, because supposing him to have been unable by main strength to effect this object, it would have cost him but little labor to have cut up and removed the animal by piecemeal. It is most likely either that he was suffocated, or that he had received some injury which disabled him from exertion. The cave bears a name which commemorates the event.

The other circumstance to which we alluded, occurred in Monroe county, in Illinois. There are in many parts of this country, singular depressions, or basins, which the inhabitants call sink-holes. They are sometimes very deep, circular at the top, with steep sides meeting in a point at the bottom, precisely in the shape of a funnel. At the bottom of one of these, a party of hunters discovered the den of a she wolf, and ascertained that it contained a litter of whelps. For the purpose of destroying the latter, they assembled at the place. On examining the entrance to the den, it was found to be perpendicular, and so narrow as to render it impossible or very difficult for man to enter; and as a notion prevails among the hunters that the female wolf only visits her young at night, it was proposed to send a boy to destroy the whelps. A fine, courageous boy, armed with a knife, was accordingly thrust into the cavern, where, to his surprise he found himself in the company of the she wolf, whose glistening eye balls, white teeth, and surly voice sufficiently announced her presence. The boy retreated towards the entrance, and called to his friends, to inform them that the wolf was surely there. The men told him that he was mistaken; that the old wolf never staid with her young in daylight and advised him to go boldly up to the bed and destroy the litter. The boy thinking the darkness of the cave might have deceived him, returned, advanced boldly and laid his hand upon the wolf, who sprang upon him, and bit him severely, before he could effect his retreat, and would probably have killed him, had he not defended himself with resolution. One or two of the men now succeeded in effecting an entrance, torches were introduced, the wolf shot, and her offspring destroyed.

INTERIOR OF AFRICA.

The children of the more respectable inhabitants of Egga are placed at a very early age under the tuition of our friendly host, the schoolmaster, who teaches them a few Mahomedan prayers; all, indeed, with which he may be acquainted in the Arabic tongue. In this consists the whole of their education. The boys are diligent in their exercises, and arise every morning between midnight and sunrise, and are studiously employed by lamp-light in copying their prayers; after which they read them to the master one after another, beginning with the eldest. This is repeated in a shrill, bawling tone, so loud as to be heard at the distance of half a mile at least, which is believed to be a criterion of excellence by the parents; and he who has the strongest lungs and the clearest voice is of course considered as the best scholar, and caressed accordingly. The Mahomedans, though excessively vain of their attainments, and proud of their learning and intellectual superiority over their companions, are nevertheless conscious of the vast pre-eminence of white men over themselves; for they have heard many marvellous stories of Europeans, and their fame has been proclaimed with a trumpet voice among all people and nations of the interior, insomuch as they are placed on an equality with supernatural beings. As an illustration of this, a priest, himself a writer of charms, made a pressing application to-day for an amulet from us, which he begged might possess properties so extraordinary, as to be the wonder of the whole country; and so firmly persuaded was he that it was in our power, and ours only, to grant this request, that we could not induce him by any means to forego his application. He gave us a large pot of beer, and would not leave our hut until he had exacted a promise that we would

give him the paper he craved so piteously. We have likewise been perplexed with other demands of a similar nature, and the tearful importunities of the poor applicants has troubled us exceedingly. In all obstinate cases of this nature, we have found it expedient to follow the example of Mr. Park, which is to give the superstitious people a copy of the Lord's prayer, which, at least, can produce no mischievous effects.—*Lander's Travels.*

Sagacity of a Horse.—An incident occurred, this forenoon, well calculated to excite admiration for that noblest of animals, the Horse. A fine, large, dark bay, that is seen daily in our streets attached to Mr. John Taylor's Beer Dray, was standing, this morning, in front of Mr. Usher's Grocery, in Division street. A load of hay coming up Division, was obstructed by the dray. As the wagon came up to the dray, the man upon his load of hay said "get out of the way." The dray-horse looked round, and seeing that he blocked up the street, moved round the corner of Division, into Green street, and after the wagon had passed, backed his dray round into Division street, and resumed the exact position which he left to enable the wagoner to pass! The dray-man was not present, no person touched the rein, nor was a word spoken to the horse except by the wagoner, who ordered him to "get out of the way!"—*Journal.*

MATERNAL TENDERNESS. The superiority to all selfish considerations which distinguishes and ennobles the affections of a mother for her child, has perhaps never been more affectingly illustrated, in humble life, than in a case which occurred in this country during the campaign of 1777, and of which the editor of the London *La Belle Assemblee* several years since gave an account.

The female in question was the wife of a soldier belonging to the 88th British regiment. She was sitting in a tent with her husband at breakfast during a period of frequent skirmishing between the detachments of two armies, when a bomb entered and fell between the parents and a bed on which an infant, their only child, lay asleep. The mother having the presence of mind to reflect that her husband's dress would enable him to pass the bomb safely, entreated him to go round it, and take away the child. He refused, and left the tent, calling to his wife to hasten after him.—In less than a minute the blazing fuse would communicate with the great mass of combustibles; but the poor woman, mindless of every thing else but her anxiety to save the child, rushed to the bed side, snatched the unconscious innocent from its perilous slumber, and was hardly out of reach when all the murderous materials were scattered around. This conduct did not pass unhonored. Major C. of the same regiment, honored her with the most liberal testimonials of the sense generally entertained of her heroism.

A SINGULAR TEA-POT.

There is an individual not fifty miles from New Haven, who is very singular in his habits, and which goes to show how far imagination will carry a person. This individual has shut himself up in the house about one and a half or two years. He appears to be in perfect health, and every way capable of attending to business, if he only thought so. He has for more than a year fancied himself a teapot, and believes his nose is the spout, and is afraid to have any one come near him for fear they will break it off. It is impossible for any of his friends to convince him to the contrary. He never appears in the street, except early in the morning, or late in the evening, and then takes care never to meet any one. He has been known to go a mile out of his way to avoid a person, for fear of coming in contact and breaking the teapot into a thousand pieces, as he expresses it.—*New Haven Herald.*

CANAL TRANSPORTATION.

Important reductions have been made in the rates of toll, both on the Erie Canal of New-York, and on the Ohio Canal, which the Canal Commissioner states will materially reduce the cost of transportation between the Western country and the seaboard, by way of the Lake and the Canals. On the Erie Canal of New-York, the tolls on the staple articles of agricultural produce, such as flour, wheat, beef, pork, lard, whiskey, &c. have been reduced from 7 to 5 mills per 100 lbs. per mile, and on merchandise coming from tide waters, from 14 to 12 mills per 100 lbs. per mile. On the Ohio Canal, the tolls on the staple articles of agricultural produce, in all distances beyond 200 miles, have been reduced from 5 to 3 mills per 100 lbs. per mile.

La Grange.

The sanctity of La Grange, the residence of Lafayette—the asylum of the persecuted friends of Liberty—has been violated. The National, of the 12 of March, relates, that on that day Gen. Lafayette informed the Chamber of Deputies that a member of the Polish Government, the celebrated Lelwel, who, driven from Paris at the instigation of the Russian ambassador, had found an asylum at La Grange, had